40:8

Social Progress

A Christian Co-operative Democracy · GEORGE LEWIS

The Things That Belong to Peace— · · · A SYMPOSIUM

APRIL 1950

Vol. XL

Social Progress

No. 8

DIVISION OF SOCIAL EDUCATION AND ACTION
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Articles represent the opinions of the authors, and not the official policy of the Division of Social Education and Action or the Presbyterian Church in the United States of America.

Published monthly, except July and August, by the Division of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the United States of America, at 1009 Sloan Street, Crawfordsville, Indiana. Entered as second-class matter at the post office at Crawfordsville, Indiana, under the Act of March 3, 1879.

Editorial and Executive office, 830 Witherspoon Building, Philadelphia 7, Pa.

Subscriptions, $1.00 a year; three years for $2.50. Single copy, 15 cents. Group rates on request. Send subscriptions to 830 Witherspoon Building, Philadelphia 7, Pa.

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A CHRISTIAN CO-OPERATIVE DEMOCRACY

By **GEORGE LEWIS,** *Moderator, Westminster Fellowship National Council, National President, Future Farmers of America.*

CAN there be an answer to what at times appears to be an old, unanswerable question? Is it possible that some system or economic structure can evolve from our now chaotic and confused world which will enable us to move in the direction of equal opportunities for every man? There will never be one complete and infallible solution to the problem of economic justice, but it is important that we continually strive for the solution that best answers the needs of our times and work to build

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Paul's advice to Timothy, "Let no man despise thy youth," is most relevant to the social concern of Presbyterian young people as it is expressed through Westminster Fellowship. Presbyterian young people need not be ashamed of their youth if they are "examples of the believers."

As young people mature in the Church, they realize that mechanics of program, emphasis upon organizational efficiency, or social action without worship and study, do not lead to spiritual maturity. As they understand this, their Commissions become their means of creative participation in the Church, and are vital units of worship, study, and action, which influence the total Westminster Fellowship and the entire Church.

In this issue of SOCIAL PROGRESS *there are many examples of Commission activity grounded in study and worship and expressed in work projects. These become means of evangelization and of emphasizing Faith and Life, Christian Fellowship, Christian Stewardship, and Christian Outreach in and beyond the local church.*

This issue of SOCIAL PROGRESS *affords an opportunity for the Church to see some of the ways in which young people express their social concern and to learn more of what young people are doing and thinking. But more than that, it is indicative of a growing understanding of the spiritual motivation for that concern. Through worship, study, and action young people directly and personally share in the social action of the Church. There is good reason to believe that as adult laymen in the Church they will continue such means of creative expression of their social responsibilities in mature Christian worship, study, and action. This type of participation will be of increasing importance to the Church's ministry to society. Laymen will again see the imperative to share Christianity, and will approach the vital participation in the Church that was a part of being a Christian in apostolic times.*

—Sylvia Davidson, Chairman, Christian Outreach Commission Westminster Fellowship National Council.

a social structure that can cross all barriers of race, creed, or color; a system that will make equal participation possible regardless of economic or social lines!

As we look at this country's so-called free private enterprise system and compare it with that of several years ago, we can readily see new forms evolving which may eventually do away with our present economic structure as it now stands. But are we certain that what is evolving will prove to be a better answer?

We must realize we can no longer fight Communism, socialism, or Fascism by remaining on the defensive. It is vital that we continually move ahead to make our existing economic and governmental structure so good no other "ism" can possibly thrive and grow.

It might be worth-while if we would turn back the pages of history to the date 1844. We direct our attention to a group of poor, oppressed flannel weavers in the small town of Rochdale, England. We find that this band of workers did not answer the problems of their terrible struggle for existence by striking; neither did they rebel against overbearing management; they did not answer their needs by advocating a forceful overthrow of the Government. Nor did they spread communistic or welfare state propaganda. These Rochdale weavers quietly answered their problem by organizing co-operative stores and factories. They put into practice a set of co-operative principles that have been handed down through the years and are now corporated in many businesses throughout the world. By 1936 there were nearly 30,000 co-operative businesses in the United States. That number has since more than doubled. And the co-operative method seems to be growing in the United States. Co-ops might be the answer to the economic confusion of our times!

Some say that co-operatives are a step toward Communism or Fascism; but before condemning co-ops, we must discover the facts. Germany was known to have one of the strongest systems of co-ops in the world before the Hitler regime. In fact, Germany had 50,755 co-operative organizations before Hitler came to power. But strange as it may seem, Hitler's first move in Germany was not to close the churches. His first move was to take control of all co-operative organizations. This does not mean to say that the existing co-operatives were more important than the churches, but he found it necessary to confiscate the product of Christian democracy—co-operatives—before destroying the force that produced it—the Church. Co-operatives in Germany seemed to be German Christianity and democracy put into practice. Co-operative principles in Germany proved not agreeable at all to Fascism. The same might be said concerning Communism. The Soviet Union was known to have had

nearly 200,000 co-op organizations before the Politburo. As the present regime swept through Russia, it was evident Communism and co-operatives could not thrive in the same environment, and co-operatives met their doom.

Are Co-operatives Democratic?

The first principle of all co-op organizations is: one member, one vote; not, one dollar, one vote as in the care of corporations. Democracy gives every person, regardless of economic status, an equal voice in government. Would it not then be correct to assume business should be run likewise, if we are to have a democratic form of business? Co-operatives do have a very definite tinge of democracy within them!

Many people today are concerned with what seems to be inevitable—the inauguration of some form of farm subsidy program. Perhaps subsidies are necessary, but this is what is happening again and again:

In November, 1948, the average farm price of milk was nine cents a quart in the immediate area of Chicago; yet housewives in Chicago were paying twenty-two cents a quart. If the farmer had given his milk to the processors, it would have still cost the Chicago housewife more than the farmer was originally receiving. It was evident that a certain group of people were making tremendous profits on the milk, yet the Government was subsidizing the farmer. Farmers would not need this subsidy if they as producers would organize co-operatives in conjunction with the consumer and cut out the existing excess profits. And it could be done without cutting the number of jobs available for management and labor. Who has a better right to the proceeds of a business than those persons who produce and consume the item processed?

Until there is a check and balance on excess profits, then all subsidy programs are a false economy. However, if we have a check and balance on excess profits, as the co-operatives can well be, then and only then will a subsidy program be practical.

It would be a wiser investment today for the Government to help to establish co-operatives by lending money, rather than giving money through subsidies. In fact, it has been good business for Government to lend money to co-ops, and it is a mistaken idea that the money is lent gratis and never repaid. The National Rural Electric Co-operative Association, better known as the R.E.A., was financed for example, by the Federal Government at a 4 per cent annual interest. The consumers who are now using this electricity are paying back the loan, plus interest, through their local R.E.A. co-operatives. The Government did not need to give electricity to remote parts of our country; it aided and encouraged people to provide it for themselves through their co-operative.

We know by experience that a business can get too large for the welfare of the majority. Then we need to ask if co-operatives might someday get too large. At the present time, opposition to the co-operative movement is saying that co-operatives in trying to compete with big business are themselves becoming a big business. But this is truly unfounded, because at the present time there are forty-eight individual big businesses, each one of which is singularly larger than all co-operatives combined in the United States.

Co-operatives are not organized to push corporations out of business. They are organized by producers and consumers to obtain a service not already being given by private business, to insure high quality products, and to set a check on existing prices of products and merchandise. If private business can do as good a job or better in any of these three phases, then it has every right to compete for business. Co-operatives can work alongside private business, but co-operatives are unique in the sense that they will continually set standards of fair practices.

True co-operatives can never be charged with low quality and poor practices as they are organized by individuals who either produce or consume the product. Individuals will not be found cheating themselves. Co-operatives serve as a three dimensional measuring stick of private business. If private enterprise finds itself being pushed out, it needs to look only at itself for the causes of declination.

The main cry of opposition now is that co-operatives do not pay taxes. This is not the case. Such charges are due to the lack of knowledge concerning the actual operations of co-operative movements. Co-operatives pay all taxes that are paid by any company engaged in a like business. They pay real-estate taxes, personal property taxes, sales taxes, social security taxes, excise taxes, communication taxes, franchise taxes, and all other kinds of taxes—Federal, state, and local—where applicable. They are exempt under law from paying taxes on money paid out as dividends to patrons. But let us take a look at this. Patronage dividends either add to the income or subtract from the expenses of each individual patron and that patron in turn pays income taxes on that amount. Corporations can have this same exemption if they will consent to pay their excess profits back to their patrons as do co-operatives.

The co-operative method appears to answer many of the problems within our country. We must continue to seek out its merits and attempt to apply its principles if we become convinced that co-operatives are a sound method. Indifference on our part toward co-operatives may easily cause the destruction of a constructive idea.

Catholics, Protestants, and Jews

are sometimes at odds with each other, but leaders of the three faiths are supporting co-operatives and will work together for their extension. Co-operatives can be a common ground for interfaith co-operation.

In 1935 an issue of the *Federal Council Bulletin* stated: "Co-operatives should be eagerly encouraged by all Christians who have become painfully aware of the ethical inadequacy of our present economic structure and yet are deeply convinced that neither Fascism nor Communism offers any alternative acceptable to the Christian conscience."

From the National Catholic Rural Life Conference in 1939 comes the following resolution in part: "Whereas, co-operatives patterned on sound Rochdale principles are an application of Christian principles of social justice and social charity to the economic order; be it resolved: that members of the N.C.R.L.C. continue the promotion and extension of co-operatives." *The Christian Century* states that "in co-operatives, the Christian Church has discovered a way of moral release for its long pent-up economic convictions." Edward Israel, a Baltimore rabbi, states that "co-ops offer the most ready, intelligent, orderly, and conservative method of improving our economic system so that consistent ethical conduct is possible and ethical preaching of some avail." And finally, from the 1946 National Conference of Christians and Jews comes this statement: "The aim of economic life should be the widest possible diffusion of goods and property among the great masses of people. Co-operatives, both producer and consumer, can effectively assist in promoting this end. Organized co-operation must be substituted for the rule of competition."

Again, may I ask, "Is it possible that at least a part of our answer as Christians to the dilemma of a chaotic and confused world be a Christian co-operative democracy?"

Community Audit Reveals the Facts

Residents of Swannanoa, North Carolina, are taking steps to raise living standards of Negroes in the local community because of the efforts of a group of Presbyterian young people. Last summer, several members of a Westminster Work Fellowship group at Warren Wilson College made a survey of the Negro community in the nearby town of Swannanoa.

When completed, the survey was placed before Negro leaders and before some of the members of the Warren Wilson faculty. They studied it and placed their findings before the Swannanoa Interchurch Council. Now the town is showing real interest in the Negro population and its living conditions. Residents are seeking means of improving sanitation, the water supply, the school facilities, and are planning a recreational program for both young people and adults.

THE THINGS THAT BELONG TO PEACE—

Report from Italy

By ROBERT LODWICK, *student, McCormick Theological Seminary.*

THE tiny second-floor room was cold and damp in the little village of Ghigo, high in the Italian Alps, as six of us Americans came in out of the drizzling rain to get warm and dry. As we stood by the broken potbelly stove, however, we learned some of the implications of our American foreign policy for the Waldensians of Italy. We were hit by a barrage of questions. Just what was our position? Why had we supported the Christian Democratic party? Had it been a "dictionary mistake"? Had we been fooled by those two bywords of America, Christian and democratic? Did we not realize that this party was in reality the Catholic Church? What were the leaders of this heroic minority church to think and to do when they received letters from Americans saying that if they would vote for the Christian Democratic party, they would receive food parcels? What was this American intervention?

Later, in a comfortable Dutch home, we were faced with the race issue in America. We were asked just what the attitude of the Church on this subject was and what Christians were doing about it. It was in Ludwigsburg, Germany, at the war criminal trials that we saw traces of anti-Semitism reappearing. While we were in France, the Government fell three times, and a feeling of discontent prevailed. What was causing all this unrest throughout the world and where did I as an American fit in?

Some of the questions that we took to Europe were answered, but we came home with many more unanswered. It was soon evident that within three months we could not learn the solutions to the problems of the world and that we could not become authorities on the political, economic, social, or religious life of Europe. Yet one thing we did learn, and that was a deeper realization of our responsibility as Christians to take a more active part in the political and economic affairs of our world. We did not come to this knowledge by riding in first-class trains, nor by living in the few swank postwar hotels. It came from living with the people and, most important, working with them. There is a certain rapport necessary before one can answer a frank, penetrating ques-

tion which at any time is none too pleasant. Through the medium of the international work camps, this is being done today.

At College Cévenol, a Huguenot school in southern France, following the program of work, the late afternoon and evenings were devoted to an educational program which would stimulate the work campers in the field of world affairs and world relatedness. Discussions were conducted by such leaders as Madeline Borot of the CIMADE, Muriel Lester from London, and Professor Tassani, an Italian existentialist. A Dominican priest lectured on Communism.

Perhaps for the non-American members of the camp, the most illuminating thing was the disagreement among the Americans with regard to our foreign policy. They were utterly amazed to hear at least three different American points of view concerning the Marshall Plan.

Perhaps for the Americans the most surprising thing was to see how much a part of the political life of their country these young people were, and how much they knew about the inner working of their government and ours. By comparison, it seemed as though there were many Americans at the camp who were completely oblivious to the results and ramifications of our foreign and even domestic policies. This has been and is the chief weakness of Americans in Europe, not only at work camps, but at World Youth Conferences as well. By and large, the Americans were not able to hold up their end of a discussion; and they certainly failed to interpret coherently for Europeans America and the American policies, and to present that which is good in our idealism, our society, and our government.

As Christians our eyes were opened when we heard of the great number of young people without homes, families, or jobs in the American zone of Germany. Here were thousands of homeless boys and girls waiting for the seeds of juvenile delinquency, gangsterism, or Christianity to fall upon them. We felt that it was our responsibility to see that Christian seeds were sown. Yet at one boys' camp set up by the military Government with our American Boys Town as a model, the leader was an American soldier who had been demoted several times. Upon re-enlisting after his term expired, he was made leader of the boys' camp. There he was living with his German *Fräulein* while trying to get a divorce from his American wife. Was this what we as Christians wanted? Was this a part of our foreign policy?

It is hard to live through a summer in a work camp with thirty other students from twelve to fourteen countries without realizing the far-flung implications of our foreign policy in almost every aspect of their life. As Americans this discovery tended to make us rather proud of

our country and quite happy that we were its citizens. But as Christians, the knowledge humbled us. It led us to ask searching questions about our country's ability to administer its vast power wisely, and we were forced as never before to struggle with the burning question: **What *is* the Christian use of power in the present world?**

Report from Finland

By LEON D. SANBORNE, *director, Westminster Foundation, Ohio State University.*

INTERNATIONAL work camps have been set up to build peace through volunteers working, living, and learning together. Men and women, young in spirit, of any race, creed, or political belief, offer their services without pay. They live together under simple conditions, share the common tasks, and work for communities in need. The work is usually of a hard, unskilled nature that does not compete with paid labor.

Here was our camp in Salahmi in central Finland, a former enemy country and now under the Russian sphere of influence. There were twenty-six of us from six countries speaking in eight languages. There were students, young schoolteachers, the headmaster of a school, a librarian, a young business girl, and a community nurse. We three Americans were sent by the American Friends Service Committee, the cooperating agency for the United States.

A representative of K.V.T., the Finnish member of the International Work Camp Organization, went to Salahmi in the spring. She saw the need for a work camp and so established a local committee of interested, influential individuals. They decided which families were to be helped, arranged for the necessary technical instruction and supervision, secured a site for the camp, and prepared the families for the experience.

Our camp was one of six in Finland and one of over thirty in Europe. We were given the use of a school building. No beds were available so we slept on straw ticks on the floor or outdoors. Food was provided by K.V.T. from supplies and funds solicited during the winter. The girls took turns staying home in pairs to do our cooking and administer a child-feeding program in the community.

Our work was to help nine families who had lost their homes and belongings twice during the war. They were *évacués* from Karelia, a province ceded to Russia by the

treaty. Rather than remain there they had elected to homestead in central Finland on land granted to them by the Government. They had practically no equipment or resources.

We divided into teams to work simultaneously with the different families. We also helped begin the construction of a health house for a nearby community. Both men and women worked a forty-hour week. We dug out cellars with pick and shovel, carting the dirt away by wheelbarrow. There were no power machines and only an occasional horse. We helped to build framework under the direction of a local "building master," mixed and poured cement for the foundations, and prepared lumber and insulation for the buildings. We even brought sand and rocks from nearby streams for the cement work. Occasionally we helped in the haying, clearing of land, and the housework of the families with whom we worked.

We arose at five, breakfasted at five thirty, had silent meeting for thirty minutes at six, and left for work by six forty-five. Returning at four, we had an early supper. Once or twice a week we had a camp discussion on a religious, political, or philosophical subject decided upon by the group. Each Tuesday evening we held a community recreational program with two hundred to three hundred present. This established the happiest of relationships. During the summer we visited eight other communities, putting on or participating in a program designed to develop understanding and good will. The press gave exceptionally large and favorable publicity to our program over a period of weeks.

All of this gave the richest background possible for approaching problems from different experiences and philosophies, forming friendships with those who could not speak the same language, deepening spiritual insights, appreciating other points of view, discovering a real sense of oneness with all people and the responsibility of one to another irrespective of nationality, race, or belief.

Here are some comments of the campers that indicate what the experience meant:

"The camp has opened up new vistas of thought and action for me."

"I really forgot that we were from different countries, speaking different languages, for we now seem so completely the same."

"I came to the camp only to learn English, but I have learned many things that were far more important."

"I now belong to the race of man and to the seasons of the earth."

"There has come over me a new sense of what is involved in a world Christian fellowship."

"Never in my life have I known such peace of mind as I have found this summer."

"We have become united like brothers and sisters in a big family."
"The work camp philosophy is a practical way to meet the problems and needs of the world."
"Now I believe in something higher than man."
"For the first time in my life I have felt free and unwatched."
"Right and wrong seem to have come into their proper places."
"The camp has renewed my belief in people—that they can be trusted and that there is a possibility of nations' co-operating."

Report from France

By MARY BELLERJEAU, *student, Union Theological Seminary.*

ONE of the international work camps sponsored by the World Council of Churches was at the College Cévenol nestled in the Cévennes of southern France just above the village of Le Chambon. Here the school was founded in 1938 on the principles of Christian love, understanding, and faith—a faith with works. This spirit was that which the founders of the school promoted among their international faculty and student body. It was this same spirit which prompted many of the Cévenol students to volunteer their summers to help to build the school. This same spirit motivated this summer's work campers in their entire program.

The camp consisted of about eighty young people ranging from eighteen to twenty years of age and representing twelve nations. The largest number were French, then there were twenty Americans—also Germans, English, Swiss, Dutch, Italian, several Swedes, an Austrian, an Estonian, a Czechoslovakian, and a native of India.

Some of our relatives and friends have found it difficult to understand fully why anyone would go so far to help to lay a 1,200-foot sewage line with pick and shovel! One of the best proofs of the value of even so short a period as six weeks spent in such a way lies in the interpersonal relations developed between American students and students of other countries.

Whether we were peeling potatoes or digging the *égout* (sewage line), we experienced a continual exchange of ideas. This exchange, hampered by our language differences, was never expressed in the form of flowing sentences. Sometimes it took the form of some of the most grotesque of actions or what might have seemed to be the most monotonous repetition of the

same words with a never-dying hope that they might be recognized and understood. Each and every time any word or thought was really understood, there was vigorous backslapping and handshaking, and such broad smiles!

Bill, one of the American students, in relating his experiences to his home church in Ohio again illustrates the interpersonal relationship that grew out of living and working together. He said: "The first night of camp I was introduced to a French boy from Paris. As soon as my name was mentioned, he tightened up and the next day deliberately shunned me. That night, however, it came out in the tent discussion that I was an American. Guy turned to me in amazement and said, 'I'm terribly sorry for my behavior today, but I thought you were a German and I hate Germans.' From then on Guy and I were the best of friends, and I spent many hours with him trying to find out the reason for his intense bitterness. Someone close to him had been killed in the war, and he shared the feeling of thousands, both French and German, who have fought for centuries across the valleys of the Rhine. Fortunately the German group in our work camp was an outstanding one, and after close contact with these boys, Guy's attitude changed considerably and he admitted a change of heart toward many of the Germans."

Many French and German students invited other campers to visit them after the work camp period before returning to their own homes. These invitations and acceptances indicate the intimacy and bond of understanding which had developed between them during these few weeks of living and working together. Further assurances have come to me of what these visits meant not only to the American students, but to the European students and their families. Here is a part of just one letter I received from one of the younger German work campers:

"Don't you think often of the work camp and the fine campers? I do so. I never had such an interesting meeting and such good understanding with other people, and I often ask me, why was it just me who was allowed to help build up the great building of peace and if I really deserved to go abroad. I'm very thankful, for I know I learnt very much in Chambon."

I too am thankful for *my* experiences at Chambon. All of us who shared in these experiences of group work, worship, recreation, and discussions, felt that here were relationships with many of the same difficulties as those confronting all the peoples and nations of the world. At times when relations seemed most strained it was only through our mutual love and faith in Christ that the resulting understandings and friendships were made possible.

QUESTIONS ON THE RELEVANCY OF CHRISTIANITY

By RICHARD C. ROWE, *student, Park College.*

THE dominant social movement in our time is the development of labor as an organized interest group. Other radical and more sensational movements, such as Communism, are erratic in growth and essentially the products of great leaders; the movement of labor toward more organization is an inexorable force, a product of the age. In the long run, Communism will not profoundly affect the economic life of the United States; however, organized labor has already done so, and little can be done to stop it from making even more far-reaching modifications of American culture. It is hard to predict where we will go from here, whether to socialism, or to a modified welfare state, or some balance of labor and capital. Surely it is, despite the vivid colors of Communism in today's thought, the problem most requiring our careful attention as Christian citizens.

The Presbyterian Church has a quite small proportion of laborers in its communion [probably not more than 12 per cent]. Delegates to Westminster Fellowship National Council in the past few years have observed with interest that the representatives of Presbyterian Men have been uniformly adherent to capitalist philosophy. If we are, then, a Church composed of a high percentage of middle and upper classes, we should be particularly careful that our reactions and interpretations are Christian first, self-interested second. Labor is moving, but it is in the hands of capital to determine what that movement will mean to the social forms of the United States. And it is the responsibility of Christian capital to make those social forms Christian.

The young people of the Church are in large part more liberal than their elders in approaching social issues, probably for two reasons: first, because of the natural inclination of youth to react against traditional forms and inherited ideas, and, secondly, because the instruction in public schools is predominantly liberal.

It is at this point that young people become actively, eagerly engaged in the thought and work of the Church, for it is at this point that religion touches what they know as life. Life for them is dominated by secular problems, for that is the concern in school. They become proficient in analysis and discussion of world government, control of occupied countries, and labor-management problems. All this is rather far

removed from an explicitly Christian frame of reference. On Sundays they discuss purely religious questions, totally foreign to what for five days they have learned as *life*. When subjects of school familiarity are brought into the religious area, discussion is immediately more vital. At Westminster National Assembly at Grinnell, Iowa, in 1947, a feature of the morning assembly was the consideration of contemporary issues. Compulsory military training was one. The morning that it was on the docket for discussion, our young people blossomed. Powerful oratory was heard; moving appeals were made—the delegates were on familiar territory where they were used to thinking deeply and speaking forcefully. In later sessions the discussion lapsed back to the same level: polite, even competent (and sincere), discussion of the problems that we believed Christian young people should be interested in; but there was no basic enthusiasm.

The point is that our faith must be relevant to our lives and the problems we find there if it is to be meaningful.

In the attempt to make Christianity relevant to problems of our experience, there is a dangerous tendency to oversimplify our faith. "Here is little Johnny, your friend, who wants to ride your tricycle," we tell the primary age boy. "Now you must share it with him." This, he learns, and we half believe, is Christianity. On the more advanced level we say to young people and adults: "Here is management and here is labor, antagonistic. The gospel—the law of love, a comprehension of the brotherhood of mankind and the sanctity of the individual—will solve your problem." This, we say, and actually believe, is Christianity.

The basis, the power, the reality of Christianity, which makes it deserving of our allegiance, is bound up in the fact of our sin and the salvation that God has provided. The tendency to equate the gospel with a law of love in order to provide an easy way to apply Christianity defeats its own purpose and vitiates the gospel. The simple tenets of human conduct so easily abstracted and applied are universally known and universally true, but they are not exclusively Christian. Gandhi knew and practiced these truths; similarly, the teachings of Confucius are parallel to Christian ethics, but again are not Christian. Reinhold Niebuhr states in *Christianity and Power Politics* that "the finality of Christianity cannot be proved by analyses which seek to reveal that the law of love is stated more unambiguously and perfectly in the teachings of Christ than anywhere else." He goes on to say that Christianity is concerned not only with human conduct but with the fact of sin and God's salvation. This is profoundly true. When the Church emphasizes only brotherhood, or uses one of the other tags frequently

applied to make it easily applicable to situations, it becomes simply a pressure group, albeit an ethical one, which is only incidentally Christian. The message of sin and salvation does not lend itself to group "pressure" tactics—it speaks to individual hearts. The problem is to apply it to social situations.

In discussing labor, the Church must be careful to point out this primary message of Christ. Without it, Christianity has no more claim to our attention than any other ethical philosophy.

In summary: Labor is the major movement of our day, and as such deserves our attention. Christian young people recognize it as one of the essential factors in their lives, and are liberal enough to promise an intelligent solution to the problem that it presents. It is important that religion relate in some vital way to this problem which, religion or no religion, will certainly engage them, but it is equally important that it not be made relevant by a simple transfer of Christian ethics to the economic realm. The precise method of application remains unanswered. How are we to make applicable this element of sin and salvation, so essential to the Christian gospel, yet so far separated from concrete labor relations? Are we to take a role, as an organization or as individuals, in organized labor? If we do, is it possible to bring with us the whole of our faith, or must we divide our faith, looking on parts as applicable in secular situations, and the rest as inapplicable, and therefore honestly to be disregarded? And the final question, underlying the whole problem: Christianity must have direct relation to the lives of individuals if it is to be meaningful—how can it achieve this?

Rather more questions than answers are found here. That is as it should be, for a young person wrote this, and young people characteristically have fewer answers than questions. But we have one central faith in Jesus Christ, and look confidently to the future.

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

One group of caravaners described their summer work in this telegram to Dr. Gilbert Close, Secretary, Department of Young People's Work of the Presbyterian Board of Christian Education. They had attended the caravan training school at the University of Dubuque, Dubuque, Iowa.

DEAR GIL. GREAT TALES MILKED COWS INSPIRED CHURCH TO START UP PROJECT SANG IN MENTAL HOSPITAL DELOUSED BABIES WORKED WITH CATHOLICS JEWS NEGROES WHITES METHODISTS AND PRESBYTERIANS PAINTED CHURCH VISITED COAL MINE PREACHED IN SPANISH SUMMER TAUGHT US GOD'S WORK IS GREATEST OF ALL OUR REAL CARAVAN JUST BEGINNING

THE DUBUQUE CARAVANERS

CALIFORNIA CARAVAN

By **DICK HASKIN**, *student, University of Southern California.*

"You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." This is the great commandment of Jesus Christ. Yet for almost two thousand years men have been asking the same question as did the lawyer in Luke's Gospel, "And who is my neighbor?"

Today, in our striving to become internationally conscious, we often forget those people in need who are very close to home, indeed, on our very doorsteps. We are thinking of the many ethnic groups, the Negroes, Orientals, and American Indians, to mention a few, whose rights to become full-fledged members of civilized society have been hotly contested through the years, and who have not yet completely realized those rights. But there is yet another group, a socioeconomic group. We refer to those people known as migrants, the men and women who, along with their families, move from place to place across the country harvesting the crops of our land as their means of livelihood. This is an account of the time that we spent with them.

And we? We are five college-age young people who were given the opportunity to spend six weeks of the summer on a Westminster Fellowship caravan. We represented different social, economic, cultural, and racial backgrounds, but we were drawn together to work as one in the common cause of Jesus Christ. We are Evelyn Thomas, from Beverly Hills, California, a student at the University of California in Los Angeles; Lynn Day, of Covina, California, studying at Mount San Antonio Junior College; Hoover Gee, from San Francisco, California, going to San Francisco City College; Chuck Light, a student at Hastings College in Hastings, Nebraska; and Dick Haskin, from Los Angeles, California, a student at the University of Southern California.

Toward the end of the month of June, we found our way to the San Francisco Theological Seminary at San Anselmo, California, where along with fifteen other young people we spent a week in training to enable us to work with all age groups in the Church. But for each one of us it was more than just a week of training—it was a week of experience in Christian living.

After that training period, the group of twenty young people left the seminary in four teams of five, each

of which then went into its respective areas of service. Our team crossed the San Francisco Bay, and we began our first week's schedule in Oakland, California. That first week was one of discoveries. Not only did we begin to discover more fully the labor that goes on within the church, but each one of us discovered that we were capable of doing that which was formerly undreamed of. Much to our own amazement, we found ourselves offering Communion meditations, preaching sermons, teaching Sunday school classes, conducting vacation church schools, speaking on the radio and before service clubs. This experience continued as the summer's work progressed.

Our fifth and final week was spent in Palo Alto, California, the home of Stanford University, and it was truly the climax of our summer's experience. A caravan team had been requested by the Palo Alto Presbyterian Church to assist with a day camp program in the migrant camps of the area, a project that had begun under the sponsorship of the Westminster Fellowship Council of the church. The young people had been working with the representative of the Home Missions Council of North America, and the staff member of the Council with whom we worked was Harvey Harper, a young Presbyterian minister who gave up a church in Idaho in order to do this work with the Home Missions Council.

Now, we were not asked to come to Palo Alto because the young people there lacked support for their project, for the work is being carried on with the eager participation of all the young men and women there. We were brought to Palo Alto to help in these camps in order that our eyes might be opened to the conditions under which these migrant families are living, then return to our individual churches, schools, homes, and cities to help others to understand the situation. This purpose could not have been achieved more effectively, for although four of us are natives of California, a state whose migrant problem is serious, we had never before even been aware of the existence of such a problem!

It is not a pleasant experience to go through a migrant camp. Many of us like to go to the mountains once a year, pitch our tents in the great out of doors and rough it, but these migrant families are "roughing it" all year round. Their homes are these tents, and the only floor for these tent houses is the earth. Now, a dirt floor is difficult to keep clean, so these people are not very clean physically, and this is especially true of the children. For indeed, how can one keep clean in a place where the total sanitation facilities amount to a few latrines and one water faucet for a whole camp, but with absolutely no means provided for bathing? Also, adequate medical care seems to be lacking. The week before we went into the camps, a little girl named

Mary Lou had spilled some hot grease and had badly burned her arm. Those burns had received absolutely no attention; her arm had not even been cleaned! Fortunately, Harvey was able to look after her that week with what little first-aid material he had. As far as we could see, there was neither city, county, nor state medical inspection in those camps. Although we found two types of camps, one in which the owner is a labor contractor, and the other in which the owner simply rents space to laborers, conditions seem to be equally bad in both. Perhaps the owners feel that workers who must pick thirty-five pounds of beans in order to earn fifty cents do not deserve anything better.

Our "work" with the migrants consisted in conducting a school somewhat on the order of a daily vacation Bible school. In the mornings we broke up into two groups, each one going into a different camp; then all of us worked together in one camp during the afternoon. We began each session with a Bible story. We found it a little difficult to hold the attention of all the children. They had had little or no experience with the Bible, and represented such a great range of ages. Children from two to twelve years old gathered about us, our classroom was composed of benches which the young people of the church had made. There was no shade from the baking sun, and we placed the benches in a circle on the ground. Bible stories were followed by singing when we taught the children fun songs. The children always wanted to sing "Jesus Loves Me," and sang it with a great deal of enthusiasm. The remainder of the session was made up of supervised recreation and craft work.

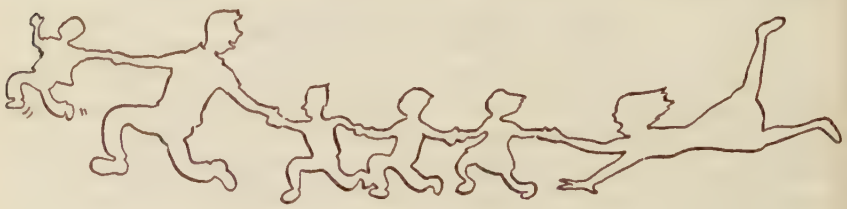
If our reactions to that week were entirely determined by the physical environment in which we found ourselves, we would not be so eager to call it the climax of our summer. But it was the highest point in our summer's experience because of the children themselves. Though they came to us in rags, their bodies stinking because of the lack of soap and water, they came with a driving hunger to learn and do all that we might have for them. We had practically no discipline problem. Of course, the recreation and craft periods meant the most to them, for even though

Just Off the Press!

Alcohol and People, by Clifford Earle. The major aspects of the alcohol problem are presented in this thoroughly readable and indispensable handbook and program guide for church leaders. It costs 35 cents, but it is worth three times that price. Order your copy today from the Division of Social Education and Action, 830 Witherspoon Building, Philadelphia 7, Pa.

they live closely together, they seldom played together in group games. And apparently there are no adults interested enough in the children to teach and lead in such games. They entered into the craft work so eagerly because they had so few opportunities for creative expression. Many of these children seemed to be starved for love and affection. Little Teddy, for instance, only about two years old, seemed to go about in a daze, wanting only to hold fast to you. And how could we answer these children when they looked into our eyes and asked us if we were going home to a house or how it feels to get into a bathtub or under clean, white sheets? Usually, we could not answer for the lumps in our throats! These are the "necessities" of life which we have always had and always expected to have, yet these children have never had them. We left those children at the end of that week, with our hearts full of joy and sadness, but we will never forget those small boys and girls, for with them and through them we came nearer to the heart of God, nearer to the Father through his children.

The task of improving these conditions under which migrants live lies upon the shoulders of each one of us in this country. If our economic system depends upon these migrant workers, then it is the responsibility of every citizen to see that the conditions under which these workers and their families live are in keeping with the standards of a society that boasts of being civilized. We must work through every medium of governmental machinery to accomplish this task. But most of all, we must work through the Church of Jesus Christ, for beyond the physical need, these people are starving for love and fellowship. We can begin by drawing these people into our churches whenever we find them in our communities. For the rejection of individuals because of their rags, filth, or skin color is one of the most glaring sins of the Christian Church today. We can and must demonstrate to the world that the way of Jesus, the way of love, is the only means whereby the world can solve the problems which have their roots in a society that is founded on man's renunciation of both God and his fellow men.



WHEN IT COMES TO RACE—

Let's Look at the Facts!

By ADELAIDE HAYES, *student, Bloomington, Illinois.*

WE RESERVE *the right to seat our customers"; "Whites only"; "No niggers allowed"; "Sorry, you're not wanted here."* These are signs of our times, signs in a free land where "all men are created equal."

Christian youth are aware of the irony of these signs; we are aware of the fact that God is our common Father and that all men are brothers. Young people in the Presbyterian Church have accepted as one of their aims in Westminster Fellowship the fostering of oneness among nations, races, and faiths. The attitudes and ideals of youth are most encouraging; in fact, it has been said that if young people between the ages of six and seventeen could be segregated from their parents during those years, the problem of segregation would be solved in one generation.

But let us stop and ponder upon the seriousness of the situation in our country, in our state, in our local community. Are we doing enough? Can we be satisfied with having an occasional interracial or interfaith Sunday evening program? Some of us excuse ourselves without even going that far by saying, "There are no minority peoples in our community; we can't invite any Negroes to our church—there aren't any around." Talking about the problem is not enough, tolerance is not enough—we must ACT. There is a problem we can't overlook! In any community there is unorganized prejudice. Perhaps you have thought because there were no Negroes in your community that there was no problem. Have you ever investigated the reason you had no Negro neighbors? One group of young people discovered that their chamber of commerce enforced an unwritten law that made it impossible for Negroes to live in the community.

As Christians we cannot be satisfied with our own unprejudiced attitudes and practices, but must seek to win others to the Christian belief in the brotherhood of man and to help them translate that belief into everyday living. Our convictions must not end with the worshipful observance of Brotherhood Week!

But before you act, heed a warning. Unplanned, hurried projects with no specific and carefully thought out goals can do little permanent good. Some time ago it was my privilege to attend a UCYM sponsored race relations seminar. For

(Continued on page 22)

An App

THE LONG THOUGHTS OF YOUTH

YOUTH'S REPUTATION for raising searching questions is well supported by the articles in this issue of SOCIAL PROGRESS. The contributors this month are representative young people of the Presbyterian Church. Their writing presents the results of reflection and action in many areas of social tension. In this issue readers have a window that opens on the minds and hearts of Christian young people. Here are seen the concerns that challenge them and the directions of inquiry and search in which they believe Christian answers can be found.

To secure this clear reflection of the mind of youth, the authors were assured—as is our policy—that no control would be exercised over their writing to make it conform to the statements of the General Assembly or consistent with our most comfortable practices. Such a procedure would deprive us of their testimony and deny them the opportunity of making their witness. They have, of course, observed the restraint exercised by every Christian who is searching for truth under the discipline of the Lordship of Jesus. SOCIAL PROGRESS solicits other articles by equally sincere young contributors who may not hold to the same positions as these authors.

Everyone who is acquainted with young people and enjoys their confidence will rejoice in these articles and draw hope from the consecration and judgment they bring to social issues.

We are happy to introduce these young men and women, also to welcome Dr. Gilbert F. Close (Jr.) to the pages of SOCIAL PROGRESS.

YOUTH IS POTENTIALLY EVERYTHING

THE "youth problem" was faced by the Joint Congressional Committee on Atomic Energy on May 16-17, 1949. One of the Committee members—in considering the desirability of loyalty oaths and FBI investigations—asked if it would not be possible to screen out those young people who were "potentially Communists." Dr. Alan Gregg, head of the Advisory Committee on Biology and Medicine of the Atomic Energy Commission and Director for Medical Science of the Rockefeller Foundation, said in reply: "I have heard the phrase today 'potentially subversive.' The great character-

istic about youth is that it is potentially everything. If you are going to use the phrase 'potentially subversive,' you have to realize that the Government's attitude in giving scholarships and fellowships is one of the things that is involved in changing that potentiality into a reality because there are plenty of people, young ones particularly, who will revolt at that kind of interference. You know, sir, as well as I do, that young men are somewhat restive about authority; that is a characteristic of the young men.' "

The wise observation of Dr. Gregg reveals the enormous opportunity the Church has in its ministry to youth.

—*Paul Newton Poling.*

YOUTH AND SOCIAL ACTION

This youth issue of SOCIAL PROGRESS is a demonstration of the fact that the young people in Westminster Fellowship are a real part of the Church. The editors have generously invited Westminster Fellowship members to prepare the entire contents of this issue of the magazine.

Each article is, in a sense, a report to the Church of what young people are thinking, and of what has been done by a few representatives of many young people. Since these reports are based upon actual experience in a specific service in the wide field of social Christianity, they reflect something more than the characteristic social idealism of youth. These youth authors are not irresponsible, untried young idealists. They know whereof they speak, think, and write, because they have actually done, to the limit of their ability and opportunity, the things of which they write. They are mature, responsible, and courageously practical. They represent Negro, white, and Oriental youth of high-school and college age in our churches. They come from various economic groups in urban and rural communities from California to New Jersey. We hope the reception of these youth reports by SOCIAL PROGRESS readers will warrant future youth issues of the magazine.

The Church is confronted by many crucial problems and areas of concern that are not included in these articles. But this does not mean our young people are not thinking, praying, and working at the task of applying the Christian gospel and making it relevant for the whole of life today.

—*Gilbert F. Close, Jr., Director, Department of Young People's Work.*

When It Comes to Race—

(Continued from page 19)

three days fifteen young people, with their leaders, met together, worshiped, and studied the situation in Chicago. We sought to find the causes of intolerance and discriminatory practices. We discovered what was being done about the race problem in Chicago and interviewed many of the behind-the-scenes workers in race relations. We visited the racial areas to get facts and figures and talked with the minority peoples and their leaders; and at the close of our seminar we mapped out a program of action, putting down definite things that we as individuals and as local youth groups could do.

One of the suggestions that came out of this seminar was that local seminars be held for the same purpose. No matter how large or small your group or your community, you could follow the pattern of investigation and study developed by the UCYM seminar. Study the attitudes of the people in your community—you may be astonished! In an average Midwestern community a survey was taken to find out what employers' attitudes were concerning the hiring of Negroes in their places of business. Only one out of more than twenty interviewed would hire colored people for anything other than menial jobs. You might also be surprised to discover that Negroes aren't permitted in public eating places and entertainment houses not only in the segregated South, but also in the North. And perhaps it would be interesting to find out whether or not Negroes would be welcomed to worship in your church. Despite the known facts, many people believe that there is no problem. They are unaware that the Negroes are being treated unfairly.

The seminar method is a good way of discovering facts and attitudes, of finding out what is being done and what needs to be done, but it should not be a project in itself, for it is only the beginning. If it does not stimulate action and create within each one of the participants a desire to do something, then it is of no avail.

The first step in tackling the problem of race prejudice must be a prayerful and honest examination of oneself, for how can you preach brotherhood if there is even the slightest trace of intolerance in your own heart? Are you careful of your language, never using unkind nicknames? Do you refrain from telling jokes that cause persons of different race or nationality to be laughed at, and do you ask that your friends be more careful of their language? Have you ever gone out of your way to make a friend of some other race and done it unpretentiously and with all sincerity? Have you formulated in your own mind reasons for your convictions so that you can discuss the problem intelligently from all

angles with your family and friends? You will discover that it will not be difficult to find somebody who will disagree with you. In fact, many times you will have to stand alone but you can do it and win with God on your side. If he is with you, who can be against you?

And last, but most important of all, have you prayed that God erase all trace of prejudice in your own heart, that he will bring brotherhood on this earth, beginning with you and using you? If so, then God bless you as you join the thousands of Christian young people who are seeking God's will for their lives and doing it!

Let's Begin with Ourselves!

By MARY HENNENHOFER, *student, Ellsworth, Kansas.*

O MOTHER! I got my application for conference today!"

"That's fine, Mary. I'm glad you're taking an interest in these activities. There aren't enough young people interested in the work of the Church."

"And you know what, Mother? It's going to be interracial!"

"Interracial! Do you mean there will be colored people there . . . Negroes?"

"Yes, Mother. Isn't that wonderful?"

"I suppose it's all right if they have a place to put them."

"What do you mean 'put them'? They're going to be at the same conference I'm at and they'll stay at the same place I do, I suppose."

"You won't have to *sleep* with them?"

"Why . . . I don't see what else we could do."

"I've never heard of such a thing! If you're going to sleep with one of those . . . those *darkies,* I won't let you go . . . and that's final!"

This might be a conversation between a mother and daughter, the daughter being a young person who had perhaps been thinking about a Sunday school lesson or studying in a Westminster Fellowship group about Jesus' attitude toward all men and his teachings on brotherhood; the mother being, no doubt, a Christian woman interested in the welfare of her daughter, and, perhaps in a lesser degree, all other people—except the Negro. The other colors—red and yellow—are not too noticeable, but a Negro is black and that won't do at all.

Then there is the well-meaning parent who tells his child that he must not fraternize too much with a Negro because the first thing he'll know is that marriage is in the air. If one looks at this statement objectively, he will see that this is loaded with prejudice and is a very minor

point anyway. Naturally this is bound to happen in some cases, but for the most part a Negro is even less willing to marry a white person than a white person is to marry a Negro. To me this is not the question in regard to race relationships, because usually the parents are the only ones doing the thinking about marriage.

In the different situations I have been describing, the people would probably be considered Christian people—like those of us who are laymen and laywomen in the Church, who go to services regularly, work in the organizations of the Church, and believe in the brotherhood of man—if the men who are our brothers will only stay *in their place.* And where, may I ask, is our brothers' "place"? Does Jesus at any time designate a specific "place" wherein each race or nationality may reside? We often agree among ourselves that *all* men are brothers, and then make statements about our brothers' place. It is plain hypocrisy to identify ourselves with Jesus Christ and the Church if we turn right around and place our fellow men in little pigeonholes of discrimination.

We have often been told—I know I have—that in selecting friends of either sex, we should not choose on the basis of good looks, rather in terms of the kind of character that person has. How does he or she think on matters important to you? How does he or she act in certain situations? Is he or she fun to be with? We are not taught to go around with people only because of physical beauty. There is the old saying, "Beauty is only skin deep." *So is color.* It is not the color of the skin that tells people how to think. It is the inside of a person that is important, his feelings, emotions—his soul. What color is *it?*

Last summer I went caravaning. O what fun and fellowship we had, and what rich spiritual values we derived from it! Our team went into southern Illinois and there we encountered a racial prejudice that none of us had ever experienced before. There were separate entrances to bus stations, separate eating places, separate theaters. Once we heard an ambulance go screaming down the street, and we asked someone what had happened. He replied: "Oh, there was an accident. A nigger was killed; no one was hurt."

We felt that he had just driven another nail into that hanging figure on a cross. There is a real problem in the South—for both whites and blacks. We talked earnestly and openly about the race problem with the minister of one of the colored churches, and we came to the conclusion that only as each group tried to do the will of God would there ever come an understanding between the two. You can play a tune on all the white keys and you can play a tune on all the black keys, but it's only when the black and white keys are played *together* that great and

beautiful harmonies are produced.

There are quite a few Presbyterian institutions in the United States, some of which are colleges. The colleges are supported by Christian men and women, and there are far too many that bar Negro students. Fred D. Wentzel, Director of Publications, Board of Christian Education and Publication of the Evangelical and Reformed Church, says in his article in the February, 1949, issue of SOCIAL PROGRESS: "Our goal is association. . . . The only kind of Christian fellowship is one of complete equality." In regard to Church-related colleges, he says that they "should have Negro and white teachers and Negro and white students." And why *shouldn't* these colleges have Negro students? Why *shouldn't* they have them if they have every other race represented? What is wrong with the Negro race?

Non-Christians are less inclined to consider becoming members of the Christian Church because of its inconsistency in practicing what it preaches. Race discrimination is one of these inconsistencies. The Church declares all men to be brothers. "Christians" say all men are brothers . . . if the darker ones are a thousand miles away; but if they are right next door, it's another matter. We Christians have to start with *ourselves* in everyday ordinary living to lick race prejudice among Negroes and whites. Those Negroes down the street who get boos and all manner of abuse as they walk down the street . . . ; or, That white family that thinks they're so much better than we Negroes; we'll keep away from them—for both Negro and white persons, we start with ourselves!

Let's Live Our Faith!

By LOUISE TAYLOR, *student, Jersey City, New Jersey.*

WE COMMIT ourselves to Christ and purpose to acquire a dynamic faith through Christian experience, worship, and study. We dedicate our lives to the expression of this faith by word and deed, seeking to work with those of like purpose and inviting others to join with us in building today for a Christian world." To me this Statement of Purpose reveals what we of Westminster Fellowship believe and are trying to promote in Christian social action. We first acquire a dynamic faith and then through the expression of this faith we build today for a Christian world, a world with love, understanding, and forgiveness.

Our four commissions have suggested, through our *Do It Book*, ways in which local church groups might become alert, then active in solving the problems that face our communities. Without taking on the sensitiv-

ity of radar and sending out waves of resentment and reproach, Christians have many opportunities, collectively and individually, to take stands against hatred and injustices.

In every phase of social education the first step is just that—education. It is our duty to study the problem and the policies of the Social Education and Action committee so that investigations, projects, and attacks might be carried on intelligently. To this end the Church could establish a lending library to make material on Social Education and Action available. Various church organizations might hold discussion groups to give people opportunities to exchange ideas on this topic. This system of education is basic to all undertakings to attack a social problem. The approach to each problem will vary. I can only suggest that we remember what it takes to make a Christian world. As did those in Sheldon's novel, *In His Steps*, we might well ask ourselves, "What would Jesus do?"

Here are a few areas for the local church to study:

1. Many of our Church-related institutions do not accept Negroes. A committee of representative young people and adults could be formed to

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"We Hold These Truths to Be Self-evident . . ."

A statement of the rules followed by the editorial staff of United Nations World.

1. There is no place in the world "distant" or "far" (from where?).

2. No place, culture, custom, or people is "strange" (to whom?), "exotic," "queer," or "bizarre."

3. People can be "illiterate" but never "ignorant"; they can be "simple" but never "backward."

4. Avoid any suggestion of the superiority or the inferiority of any race, color, or religious group.

5. There are no "heathen," no "pagan cultures," and no "chosen people."

6. Avoid such meaningless clichés as "East is East, and West is West, and never the twain shall meet"; "the sun never sets on the British Empire"; "the White Man's burden"; or the "yellow peril."

7. Treat every national or local custom with the respect it deserves.

8. Avoid the word "natives" as it has been shaped by imperial custom; use it only in the exact sense, for example: as a "native" of New York.

9. Avoid "we," "ourselves," etc., when referring to citizens of the U.S.A. or to Westerners in general. "We" are *all* the people.

10. There can be no preaching (*who* is in a position to preach and to *whom?*).

11. Give the FACTS. Be objective. The people will make up their own minds . . . and probably they will be pretty close to right!

12. "Important persons" includes everybody of good will.

—*From* United Nations World, *November, 1949, issue.*

investigate this problem. Action might take several forms: pressure upon the board of directors and trustees to change admission policies; support from Christian youth on campus in favor of inclusiveness; work with alumni groups to withhold their contributions until the institution changes its policies.

2. Too few of our churches welcome worshipers of other races and cultural backgrounds. What is the policy of your church? Does your church invite all groups to worship on all occasions? If so, conduct a survey in the locality of your church and extend sincere invitations to all to attend any services of your church. If your church opposes this inclusiveness, what could be done to change the policy?

3. Study the question of the resettlement of Displaced Persons. Decide how your church and how you as an individual Christian can help these who are in sore distress. Secure information from Church World Service. Consider prayerfully Jesus' attitude on numerous occasions toward those in similar conditions.

4. Plan and conduct citizenship seminars in your church. City officials or well-versed civic leaders may act as discussion leaders. Some public policies that definitely oppose Christian principles may be brought to light. You may find such undesirable conditions as discrimination in housing, unfair employment, poor school systems, insufficient recreation facilities, as well as graft and corruption. As intelligent Christian citizens, it is up to us to decide what action should be taken against unfair, immoral, and biased legislation.

5. Study your church's job in the community. Weekday and vacation schools should bring all youth to work, play, and learn of God together. Community workshops, community nights of games, songs, and refreshments, and parent associations should acquaint people across racial lines. Through these meetings, all groups in the community can get used to the idea of association and will in time lose the habit of classifying people according to race and social position. Techniques for such gatherings must be studied. Many youth groups have organized "Town Councils." The purpose varies according to local conditions, but the controlling idea is the same—to promote friendship among the youth of the city, to teach young citizens how to work with others of the city, and to establish a respect for the various religious practices of the community.

As we "strive to be faithful to the will of God" the result can be nothing save personal commitment to the building of brotherhood. After all, does our doctrine not direct us to imitate the love and life of our Lord? "Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you."

". . . THE SALT OF THE EARTH"

By FRANKLIN WOO, *student, University of California.*

AMONG the five American young people who appeared before the San Francisco Presbytery in the early spring of 1947 as possible candidates for the ministry was a chap named Albert Gong. He, like the rest who are taking their initial step toward becoming a minister, had spent much time in serious thought and prayer before coming to this great decision of his life of dedicating his all toward helping others to know and understand Christ.

But unlike the others who have been under the care and guidance of presbytery, Albert came from an environmental background that is not typically Christian—or would we say, American. His home was in the heart of San Francisco's Chinatown, an overcrowded section of the city with an area of approximately thirty square blocks and well over twenty-five thousand inhabitants. This community began about a hundred years ago when the early Chinese settled here during the gold-rush days of California. These people from the Orient had come to this country with the sole intention of becoming rich either in mining or engaging in trade or industries auxiliary to mining. Theirs was the purpose of making money and of returning to their homeland.

However, many of them did not return to China but remained in this section of San Francisco working as merchants, laundrymen, cooks, domestic servants, and in other menial tasks.

Forty years ago Albert's father left his farming home near the city of Kwangtung in Canton Province, China, for the "gold hills" in America, and, like those who came before him, settled in San Francisco's Chinatown. He found himself a job as a cook in a local restaurant where he worked hard and saved nearly every penny that he earned. Five years later he had enough money saved to send for his wife, and together they settled in a two-room apartment on Jackson Street and there started their home.

Albert is the youngest in the family of three boys. All throughout their stay in America his father and mother have known that the struggle for a livelihood for their family is a hard and bitter one, especially during those years of the great depression. After the economic boom of World War II, the family have somehow made enough money that today they own a restaurant and an apartment house near Chinatown. The three boys are grown up, and Albert's parents now look forward to

retirement—a custom of their homeland is that the children always look after their parents.

Albert's oldest brother, Bing, has followed the footsteps of his father and become a cook in the restaurant. He is married and has two children. He and his wife and children live with his parents. In school Bing had gone only as far as the eighth grade; being the oldest son he had to help support the family.

The other brother, Edward, had finished high school, served two years in the Army during the war, and is now working for the United States Postal Service as a mail carrier. Before he entered the Army, Edward had tried many different types of employment. He worked at odd jobs, such as bus boy, stock clerk in a downtown department store, and as a shipyard worker before entering the service. He would rather do anything else than take the vocation of his father. He has come to know America as a land of equal opportunities only in theory, but not in actuality. Because of his Oriental parentage, he feels the prejudices of the white people against his group. He hopes to earn enough on his civil service mail carrying position and eventually to "get away from Chinatown."

Albert, now in his first year of college, wants to be a minister. The rest of the family, especially his father, expects him to study business and someday be able to take up and expand the restaurant business and "make more money." However, Albert has other ideas on a life's vocation.

Being the youngest son in the family with two other brothers ahead of him to help out with the family finances, he has the opportunity of a higher education. In his high-school days he belonged to a Y.M.C.A. boys' club and through the influence of its leadership came to know the meaning of Christian living. He is a member of the Chinese Presbyterian Church where he had been moderator of his high-school group in Westminster Fellowship. He was a leader at boys' camp and a delegate to many Church conferences. He is today an adviser to one of the boys' clubs at Cameron House, the Presbyterian Community Youth Center that works hand in hand with the Y.M.C.A. and Y.W.C.A. for high standards of Christian living.

Albert's many experiences with Christian fellowship and living have given him a belief and attitude that is quite different from anyone else's in his family. He has come to know Christ and how rich life can be in trying to be like him. He realizes his many blessings and often thinks of the many others in his community of his own and younger age who have never, and probably never will, come to have this richness of life.

He often thought of how the parents of his generation are mostly immigrants from China, and do not

generally have an understanding of American culture—how they are often not in a position to give intelligent guidance to their children who are growing up under conditions of a culture very much different from theirs . . . how because of language difficulty the children are not able fully to communicate with their parents, and misunderstanding has been a great cause of friction between parents and children . . . how his generation is in a group all by themselves, caught between two cultures, being legally American citizens in every sense of the word and yet not having their social status completely accepted among the "American" group . . . how his and coming generations like the children of his brother are and will be rapidly acquiring the modern social attitudes that will not be accepted by their parents and people of the first generation . . . how the coming generation will differ from the old in regard to the issues of social, vocational, and religious outlook . . . how the coming generation will have to deal with problems of prejudice against their group because of their Oriental heritage.

In his own experiences he has seen how the young people of his church are better adjusted in problems of boy-girl relations, school life and higher education, hygiene and health, sex education, social relations, and a basic purpose in life as compared to other young people of his community. He has seen how the young people of his church can invite and visit with young people of Caucasian churches in the city and have fun, fellowship, and worship together without being conscious of the fact that they are different. He has come to regard the church as a great influencing factor in the lives of young people of his generation that has known almost no fellowship and understanding with their parents.

Albert has also thought of how he can fit into the picture of helping future generations to adjust to the rapidly changing situations in their environment. He feels that the only way to change the environment toward the better is by changing the lives of people in it to Christ's teachings, and whenever he thinks of the impossibility of this gigantic task, he recalls how he himself was changed as to be so different from the environment out of which he came.

He sees ahead of him a future that challenges him and requires the best that is in him and all of his time. But perhaps the most troublesome problem that now confronts his mind and gives him many moments of unrest is how to tell his parents that he has no intentions of taking over the restaurant business—no desire to "make good" according to their standards. How to tell them that what he wants in life is what he believes God intended him to do—that his desire is to influence lives of people to Christ. To tell them that work-

ing with people demands all of a man's life, and that what he has to give may not be enough.

He wonders if it would be fair to his parents who have given him so much to go contrary to their wishes. He has never shared the things that meant most to his innermost thoughts with them; and now he doesn't exactly know how to approach the problem. In short, he does not really know his parents, and they do not know him.

He thinks about the time, not so many years back, when for the first time in his life he heard the Scriptures read. It was at a club meeting at church after a heated basketball game. The leader was reading from the book of Matthew during a short devotional period. Albert recalls well what went on in his mind then as he heard those demanding words of Jesus: "I am to be like salt? To give taste to the environment that I live?"

Coming in May

Next month's issue of SOCIAL PROGRESS bows to the women of the Church and the coming Quadrennial Conference of the National Council of Presbyterian Women. Leading articles by Vera M. Dean, Evelyn Luchs, Angela Gebhard, will highlight urgent social issues and pressures to be considered by the delegates—all excellent "background" reading and preparation for the delegates, as well as for association members.

Social Education and Action secretaries, please note: Urge your Women's Association to order copies at these special quantity rates so that a copy may be sent to every member of your group:

5-10 copies — 10 cents each
11 or more — 8 cents each

Crossroads

***Social Progress* readers will welcome the new adult curriculum magazine, CROSSROADS, beginning in October. A primary purpose of this magazine is "under God, to create disciples of Jesus Christ who will 'outthink and outlive the pagans of our time.'"**

Classes and other study groups will be given a choice of three courses: (1) the Christian Faith and Life course, (2) the Uniform Lessons, and (3) a Christian Books course. The two books for which study suggestions are made the first quarter in the Christian Books course are: *Cry, the Beloved Country*, Alan Paton's stirring novel of race struggle in South Africa, and *The Cost of Discipleship*, by Dietrich Bonhoeffer, a Christian martyr of the last war.

Couples Clubs, young adult forums, and other evening groups will find study, action, worship, and fellowship suggestions in the "Program Guide" section.

Elders, deacons, and trustees will be helped each quarter by a section on their jobs as officers of the Church.

Sanctuary

Youth and Life

Call to Worship:

Come, Holy Comforter, Thy sacred witness bear
In this glad hour:
Thou who almighty art, Now rule in every heart,
And ne'er from us depart,
Spirit of power.

Invocation:

Dear Father in heaven, we bless and praise thee for thy manifold gifts to young people. We would be worthy of thy love and ever-present strength. Help us to work with thee, and to worship thee in spirit and in truth. Through Jesus Christ our Lord. Amen.

Hymn of Praise: "Jesus Christ Is Risen Today."

Scripture: John 15: 17-27.

Prayer:

O Lord God, our hearts are filled with gratitude for all thy mercies which our souls each day perceive. Make us whole, we pray thee; integrate all the little voices that speak within us into a worshipful whole.

We thank thee for the gift of youth, the desire to grow strong in mind and body, the desire to follow in the path of our Lord and to grow every day in his image. Teach us to know ourselves; to realize our faults that we may correct them; to develop our merits that we may make better Christians and citizens. Strengthen our faith and transform our wisdom that we may go forth into the light of day to work, and into the darkness of night to rest, for the nurturing of thy Kingdom in the world. Lift us out of the sordidness and confusion in so much of the world.

Father, we pray that thou would be with our elders; lead and protect and strengthen them, as they strive to follow thee and guide us. Give us thy patience and perspective as we unconsciously venture to judge our fellow men. We pray thee for guidance and wisdom in all that we do. Through Jesus Christ our Lord. Amen.

Hymn of Dedication: "Lead Us, O Father, in the Paths of Peace."

Meditation:

Albert Schweitzer wrote: "As a being in an active relation to the world, [man] . . . comes into a spiritual relation with it by not living for himself alone, but feeling himself one with all life that comes within his reach. He will feel all life's experiences as his own, he will give it all the help that he possibly can, and will feel all the saving and promotion of life that he has been able to effect as the

deepest happiness that can ever fall to his lot." We young people of the Westminster Fellowship have not completely experienced the feeling that a man of maturity has here expressed. However, the phrase "saving and promotion of life" can, and must, apply to us.

"Ye also shall bear witness, because ye have been with me from the beginning." Christ here was speaking to the apostles, but he did not mean that they alone should bear witness. We, as Christians, have been "with Christ" since our baptism or reception as a church member. Therefore, as aware young people of high-school and university age, we must work for Christ and the promotion of his Kingdom here on earth. A poet wrote, "I am a part of all that I have met." We are, perhaps, too young to appreciate all the implications in his statement, but we do meet with diverse situations, and their imprint, often intangibly, is left upon us. Let us reconstruct and examine some of the experiences common to young people, and in doing so consider ourselves as witnesses to the Christ life:

THE UNDERPRIVILEGED. Many can remember the day in grade school when the boy with the threadbare pants joined the class. Didn't we have a tendency to look down on him, or to "forget" to include him in activities? As we grew older, perhaps we were ashamed of our youthful action, perhaps not. Maybe the boy or girl working his or her way through college is being snubbed. Well, Christ was economically poor. There is no sin in being poor. A Christian student does not pity, but he helps the situation by being friendly, and helpful, even by saying, "May I be your friend?" When we leave school and face life on a more mature basis, we will come face to face with like problems, and we must be prepared to make our little effort toward their solution.

THE MINORITY. Has one of us shunned a Chinese or a Negro, simply because of a fear of taunts or insults from a white schoolmate? Christ's preaching of brotherly love is for us to take seriously. Prejudices are a sign of weakness. Four students were sitting together at dinner in a university cafeteria. One was from India, another from Canada, the third was an American Negro, and the fourth a Filipino. Brotherhood can be lived effectively. The official brotherhood week was in February, but we young people can live it every week.

In Christ there were no prejudices or superstitions. We, like him, must work for a world where freedom, justice, peace, truth, and fellowship prevail. Our minds and bodies, in so striving, must be led forward by the Holy Spirit toward new horizons of thought and action. With Christ at our side nothing is impossible. The problems of young people are not permanent; world problems are not insurmountable. The God of Peace still reigns in his heaven, and it is to him who searches our hearts that we must turn. At school and in business, at play and in work, in trouble or happiness, Jesus is with us. Let us now reaffirm our faith, and strengthen our souls that we may be more faithful workers at school and wherever we may go. May it be said of youth: "They are working sincerely for Christ."

Benediction.

—Prepared by the Faith and Life Commission of Westminster Foundation, University Presbyterian (All-Student) Church, Purdue University, Lafayette, Indiana.

WESTMINSTER FELLOWSHIP AND THE MIGRANTS

The Westminster Fellowship Outreach Commission of the Presbyterian Church of Palo Alto, California, interested in the field of Christian social action, turned their attention to the problem of the agricultural migrant worker in the autumn of 1948. We were impressed by three aspects of the problem: first, its importance; secondly, its proximity; and, thirdly, that it was possible for us to help the situation. Autumn was spent in study and discussion by the members of the Outreach Commission. By winter we were talking about the problem with the high-school group, also with anyone else who would listen, and the youth council adopted the migrant project as the annual spring work project for the whole Westminster Fellowship.

Several meetings of the high-school and college groups were devoted to the study of migrants. At one meeting, a Home Missions Council worker told of the work of the Church among migrants, showed colored slides of the camps, and discussed with us our plans for action. We divided the project into two parts: the spring construction and money-raising project, and the summer work in the migrant camps. We were hampered by the fact that migrants do not arrive in the Santa Clara Valley until around July and usually leave by September, while most of us, being students at Stanford University, would not be in Palo Alto between June and September. We resolved to do absolutely everything we could in the spring, while we were all together, and hoped that those remaining could carry on during the summer.

One need in the migrant camps was for children's recreation equipment. We first built a large platform swing. It occupied about ten cubic feet of space, could accommodate eight or more children at once, and was designed to be taken apart without the aid of tools and packed in a pickup truck and transported to whatever migrant camp needed it. Next, we built two portable tetherball sets and ten small benches for open-air Bible school. Before we built the benches the migrant children had to sit on the ground for Bible school. Everything we built had to be portable, and everything we built was designed by our own students, some of whom were studying engineering at Stanford.

Our construction work was completed in a series of five Saturday workdays. In the morning fifteen or twenty of us would gather in the back yard of the manse and work most of the day. At least sixty young people from both the high-school and college groups were active in the work, although there were seldom more than twenty at any one workday.

About 11 o'clock the members of the food committee would stop work, count noses, and go out to buy the food for lunch. Half of us would prepare the food while the other half worked; then we would all eat together, and the other half would clean up.

Money-raising was not neglected. Two projects—one a *smörgåsbord* dinner for the adults of the church and the other an ice-cream social for the young people—plus individual donations, netted $250, all of which was sent in cash to the Home

Missions Council. The expenses of our construction work, together with the later expenses of our summer work, were paid for out of our own Youth Budget.

None of this would have been possible if it hadn't been for the work of the Commissions. They took it upon themselves to assign specific jobs to committees and see that in every part of this project the principles of Stewardship, Fellowship, and Faith and Life were upheld. Of course, Outreach was doing its best to get all the young people to see the project from the point of view of the migrants themselves, their needs, and their problems. Fellowship took every opportunity to see that our work resulted in a great spirit of fellowship in our group. It was this Commission that got us to eat lunch together as a co-operative enterprise on our workdays. Stewardship helped to provide the right atmosphere for money-raising, and, more important than that, it kept us supplied with dedicated workers. Faith and Life put the spirit of worship into all our meetings. No meeting or workday was begun except in the spirit of prayer. It was in these workdays and planning meetings that we learned to practice the discipline of silence—listening to God so that we might do what he willed, and not just what we wanted to do.

In June, at the end of the school year, as we surveyed our pile of equipment, all

painted a bright red (cardinal for Stanford) in weatherproof paint and with the WF emblem on each piece, we felt we had accomplished something, something worthwhile for the Kingdom of God. As many of us left for home, we hoped and prayed that those remaining in Palo Alto could carry on the work during the summer when the migrants were there. They did. Under the direction of Rev. Harvey Harper, of Home Missions Council, and Miss Lou Helen Bennett, a Stanford student from Arizona who gave up her summer so she could help full time, over nineteen of the Palo Alto young people spent their evenings and Saturdays in the migrant camps. It was an experience they won't soon forget. They taught Bible school, directed recreation, and did the countless other things that Home Missions Council does at the migrant camps. Over two hundred migrant children came under their influence at one time or another. Under the direction of Jess Tapp, moderator of our youth council, a regular Westminster Fellowship caravan was obtained for Palo Alto to work in the migrant camps. The caravaners were a great help during one of the busiest weeks.

Meanwhile, youth synod had decided to make the migrant work the subject of its annual presentation to adult synod, and the script was being prepared in Palo Alto while our work was in progress. Colored slides were taken of us at work on our project and used as part of the presentation. This presentation was made at the 1949 meeting of the Synod of California at Lake Tahoe, and later it was made into a colored filmstrip with sound background. The 100-voice youth synod choir forms part of that sound background. This film, dealing with the migrant situation in general and with the Palo Alto project in particular, is now being distributed by the Board of National Missions.

But the project is not going to stop there. Our Palo Alto group is planning to

continue the work this spring and summer, and will try to expand it by persuading other WF groups in the presbytery as well as young people's groups from other denominations to join in the work.

We have obtained the approval of adult synod council to a plan whereby we hope to have two teams of young people working in migrant camps in other parts of the synod. They would be young people from all parts of the synod, gathered together for a week of intensive training and then about five weeks of work in the migrant camps. These teams would stay in the communities surrounding the migrant camp, and would be supported as the caravan teams are, by living in the homes of church families who volunteer for this. They would spend at least one third of their time helping the local Westminster Fellowship start a migrant program of its own. Even during the two thirds of the time which they spend in the camp, they would take the local WF people with them to help in the work and to show these local young people the needs firsthand.

In these ways we hope to make our project grow like a chain reaction until ultimately a Christian influence will be felt by every migrant in every migrant camp.

—*William C. Loper, Chairman, California Youth Synod Outreach Commission.*

LOCAL OPTION CAMPAIGN

About a month before the elections of November, 1948, two angles of the liquor problem came to the attention of the Palo Alto Presbyterian Council. Most of us knew very little then about Proposition 2 or Proposition 12, except for billboard campaigns along the highways that played up the virtues of Proposition 2: "Let's clean house, vote YES on Proposition 2." At the meeting we got some of the facts. Proposition 12 was designed to give cities and communities more control over their local liquor problems, and Proposition 2 was designed by the liquor lobby, primarily to defeat Proposition 12. Some of us immediately decided that something should be done about this matter, and several volunteered to investigate the situation further.

Later that week, we, who were investigating, met with the Ministerial Association of Palo Alto, where we learned exactly what these two propositions meant, and what the Protestant Church was doing about them. Proposition 12 had been placed in the ballot because of the concerted efforts of the Protestant Church. It was really a local option issue designed to give each city control over the issuing of its own liquor licenses, and it could take licensing out of the hands of the State Board of Equalization, where it is rumored there is much graft and little knowledge of local conditions. It was not a step toward prohibition, but rather toward the democracy of allowing each city in California to control its own liquor conditions, and deal with its own liquor problems.

The many powerful people with liquor interests began to worry about this Proposition 12 for fear that it might harm the industry; so the liquor lobby designed and drafted Proposition 2 as a counter proposition, which in effect would nullify Proposition 12 if both were passed. To back their proposition, the liquor group had spent a large sum of money for billboard space and pamphlets. All its propaganda was for the most part as directly misleading as the billboard slogan, "Let's clean house, vote YES on Proposition 2."

Order extra copies of this youth issue of SOCIAL PROGRESS for the young people of your church. Special quantity rates:

5-10 copies	10 cents
11 or more copies	8 cents

The Ministerial Association gave us a goodly share of the names and addresses of the registered voters of Palo Alto, and some pamphlets and posters that explained the true intent of both propositions. We took the pamphlets and the things we had learned back to our College Westminster Fellowship, and soon had aroused the interest of every member. The group decided to compose a letter explaining the true meaning of these propositions, mimeograph the letter, and meet the coming Wednesday night to address envelopes and mail letters and pamphlets to each of the registered voters on our list.

Our letter writing was followed by a poster campaign on various bulletin boards on the Stanford campus, and until election time two weeks later we became involved in many discussions about the merits of Proposition 2 and Proposition 12. Proposition 12 met with almost no favor on the campus. It was almost unanimously hailed as a step toward prohibition, and therefore something to be avoided. But still we argued for, and discussed, what we thoroughly believed to be a step toward better social conditions.

Though the tidal wave of propaganda that was directed against Proposition 12 was too great to be overcome by those who were attempting to fight for the interest of society as a whole, the wave did meet some resistance on the Stanford campus. The following Saturday, when Rally Com boldly presented a card trick that read, "Vote NO on Prop 12," at an important conference football game, there was a great indignation expressed in letters to the editor of the Stanford *Daily*.

Proposition 12 failed, but many people had thought about it, and what it stood for. And many people will long remember that many others fought for it, and in so doing fought for social progress. To console me about the failure of Proposition 12, one of my best friends who had worked even harder than I had in supporting it recalled this stanza from one of his favorite poems:

"Be then no more by a storm dismayed,
For by it the full-grown seeds are laid:
And though the tree by its might it shatters
What then, if thousands of seeds it scatters?"

—*Bud Held, President,*
Palo Alto Westminster Fellowship, Palo Alto, California.

DELAYED PILGRIMS IN PENNSYLVANIA

At our youth synod camp where officers from all the presbyteries were gathered to learn and share, the young people were searching for some method of promoting the D. P. program which was stressed so heartily at National Council. The most urgent problem of the year, they agreed, was the plight of Displaced Persons, and they were deeply concerned that Presbyterians were failing to do their share in bringing D. P. families to America.

The idea was in the formative stage when it was first presented at the business meeting. The showing of *Answer for Anne* and *Delayed Pilgrims* stirred the group to an immediate plan of action. Here was the synod-wide promotion that we worked out:

1. We set aside Thanksgiving week as a week for arousing interest, when we would be especially mindful of God's many blessings and full of the idea of pilgrims.

2. A synod committee headed by the Outreach Commission chairman was made responsible for the project and worked in turn through the presbytery Outreach chairman.

3. A program of promotion and action was begun in each presbytery. We suggested several ways of activating interest in local churches.

- Begin with a large Thanksgiving rally with representatives from each church in presbytery.
- Use a Thanksgiving theme: Words without action are dead. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."
- Show *Answer for Anne* and *Delayed Pilgrims.*
- Study methods of presenting problem of D. P.'s to the presbytery subdivisions and local churches.
- Close with a consecration service.

4. The action—These presbytery rallies were to be followed by local church rallies, which would repeat the presbytery program. Presbytery Outreach chairmen were urged to:

- Provide all available equipment for showing films and knowledge of the D. P. problem.
- Have someone present who could answer all questions. We also suggested that D. P.'s themselves might be invited.
- Close with the challenge of fulfilling God's command, and stress the fact that it is not only a duty but a privilege to show actively our love for God by doing unto others what we would desire of them.

We also urged presbytery groups to work with other denominations in the community, and to find "the answers" as Anne did in the movie. We assured them that their ministers would stand, as Anne's did, for all that is just and truly Christian.

On the way home from synod meeting, one of our presbytery groups interviewed the passengers on the bus and got their ideas about resettling D. P.'s. They tried to look at all the secular views expressed —crowded living conditions, competition for jobs, this danger and that. Then they closed with these words: "Yes, I see how you feel, but this is how I feel. Our fathers were once wanderers too until God gave them America. Are we going to break our covenant with God, our Constitution with other men and nations, because of selfishness, pride, superstition, and all the causes of evil. As Christians we must be our brothers' keepers!"

The details and study are minor compared to the one great task, "The Fellowship of the Concerned." Our Christian love must be made real and our faith deeper so we can see beyond the race or creed to the soul of man, the place of God in each.

—*Anne Galbreath,*
Outreach Commission Chairman,
Synod of Pennsylvania.

THERE'S MORE THAN GOLD IN PLACERVILLE!

We live in Placerville in the Mother Lode, the territory in California where gold was first discovered; and our Federated Church (Methodist and Presbyterian) is almost as old as the discovery of gold itself. During the gold-rush days many different races and colors were represented in our "boom town," but now there are mostly Caucasians here. That is why we wanted a visit with some of our friends from Cameron House, a national mission dedicated to work with the young Chinese of San Francisco and thereabouts.

One Saturday afternoon last year in the snowy month of February four Chinese —two boys and two girls—came for a week end. When they arrived they hardly had time to catch their breath before we hustled them off to our skating rink. There was lots of good fellowship, and everybody had a swell time. But we had a rival, the snow, which probably caused

more of a sensation and gave our friends more of a thrill than anything we ourselves could have done.

After our exciting but tiring skate at the rink, we went back to the church where we had a potluck dinner, and, of all things after the hours of skating, folk games and folk dancing, led by Dick Wichman, an authority on such things and also adviser to the four. From ridiculous to serious, we went up to the chapel to finish a wonderful day with a short worship service prepared by our guests.

In order that more people could have the pleasure of knowing our guests, each guest was assigned to a different home in which there were young people; and from what I heard, they had a wonderful time.

Sunday morning everyone reported at Sunday school and later attended church. Our Cameron House guests helped with the service and also stimulated interest in their activities and in Cameron House. We were sorry to see the church service end, for they had to leave immediately after. While we were saying good-by, they asked us to come visit them sometime, an invitation we have never forgotten, because we would like to visit them this spring.

We have continued our fine relationship with the Cameron House young people, and all of us agree that no other experience has meant more to us. We have just invited thirty-five Chinese from Cameron House to stop by for dinner, fun, and a worship service on their way home from a two-day snow retreat at Lake Tahoe. And I can assure you that everyone is looking forward to meeting more young people like those with whom we had such good fellowship just a year ago.

—*Leslie Hannaford,*
Westminster Fellowship,
Federated Church,
Placerville, California.

THREE WAY OUTREACH

The young people of Calvary Presbyterian Church in Riverside, California, have shown definite concern in social action projects this year. And their concern has developed several very worthwhile projects—in our community and in the state.

It all began at the fall planning retreat last September when young people who had attended youth synod reported on the Outreach Commission, and how other Westminster Fellowship groups had been tackling community problems. Our senior high group said: "All right. Now we know that there is a need and a place for us to help. What can we do?"

It didn't take these young people long to discover that there were families that needed help right in their own community. Through the community settlement house the senior high found an east-side family to befriend. They worked in two shifts on Saturdays—morning and afternoon—painting the shabby house a sparkling white with a blue trim. And in working on this demonstration project, they learned a lot about the neighborhood and its many social needs.

The junior high department learned about the problems of migrants and they decided to make games for the migrant children. At present, they are concerned with painting toys for the church's nursery department.

The college group has been responsible for securing transportation expenses for a Displaced Persons family, for their travel from New York to Riverside. To raise these travel funds they are presenting a comedy, which will soon be given for the members of the church and community.

—*Ardyce Stein,*
Riverside, California.

Citizenship

All the bills listed below were described in detail in the "Christian Action" section of SOCIAL PROGRESS, *March, 1950, pages 27–30.*

H.R. 4567—bill to amend the Displaced Persons Act of 1948. As this issue of SOCIAL PROGRESS goes to press, the Senate has unanimously agreed to lay aside this legislation until March 31, and then strictly limit further debate.

The decision came unexpectedly after almost ten days of bitter wrangling over the relative merits of the so-called McCarran bill and the more liberal Kilgore substitute.

Under the unanimous consent agreement, the Displaced Persons bill will again become the pending business of the Senate on Friday, March 31. Sen. Lucas has announced, however, that actual voting on the bill and amendments will not start before the following Monday, April 3.

H.R. 7442—bill to put peacetime conscription on a stand-by basis. Under this bill men 18 to 26 years of age would be required to register and be classified by local draft boards, but none could be inducted without further Congressional action. Bill would also eliminate provisions under which 18-year-olds could volunteer for one year of military service. Introduced by Rep. Vinson, chairman of House Armed Services Committee; approval by committee seems probable in March, with House floor action predicted for early April. Present Selective Service Act expires June 30, 1950.

H.R. 7346—Act for International Development—new "Point 4" bill to authorize participation of the U.S.A. in a co-operative endeavor to assist in the development of economically underdeveloped areas of the world. The House Foreign Affairs Committee has completed public hearings, and early floor action is indicated on this bill as this issue of SOCIAL PROGRESS goes to press. Some Senate action is expected during the month of March or early in April in preparation for a meeting of United Nations technical experts scheduled to begin April 28. UN action is dependent upon prompt action in the U.S. Congress.

H.R. 6841—a bill to establish a Federal Fair Employment Practice Commission and to aid in eliminating discrimination in employment because of race, creed, or color was passed by the House on February 23, 1950, by vote of 240 to 177. Although this piece of legislation leaves much to be desired in terms of enforcement and penalties for failure to comply with the law, it is nevertheless a starting point and a means of public education as to values of fair employment practices. But this bill will face its real test when it reaches the Senate. According to present indications it will not be scheduled for action in the Senate until April, unless the Senate acts more quickly than is expected on other measures ahead of it on the calendar.

S. 2317—bill authorizing surveys by the states of needs for additional public-school facilities and construction of elementary and secondary school buildings. After passage in the Senate with no dissenting vote, the bill was referred to the House Committee on Education and Labor. On March 14 the House committee voted 13 to 12 not to report out **S. 246** as amended by the committee. If any bill is reported out, informed sources believe that it will be the school construction bill.

Earlier the committee voted 19 to 5 to use the Senate passed bill **(S. 246)** as a basis for compromise legislation, but the committee is so badly split over the religious controversy and the matter of Federal control of the schools that doubts are

being expressed as to whether the committee will report on any bill.

Status of the Genocide Convention. The Genocide Convention was adopted by the United Nations General Assembly in Paris on December 9, 1948, and was signed by the diplomatic representatives of forty-three nations. However, it becomes effective as international law only when twenty nations have ratified it formally. Seven, so far, have ratified.

The Subcommittee on the Genocide Convention, of our Senate Foreign Relations Committee, of which Senator Brien McMahon of Connecticut is chairman, has just concluded hearings.

S. 1847—bill providing for interstate restriction on liquor advertising. Introduced by Senator Langer. Public hearings on this measure were held January 11 and 12, 1950, by the Senate Interstate and Foreign Commerce Committee, but there are very doubtful prospects of the bill's being reported out of committee in its present form. (See May, SOCIAL PROGRESS, for excerpts of testimony presented by the Division of Social Education and Action at the hearing.)

H.R. 7402—Middle Income Housing Bill (combines **H.R. 6618** and **H.R. 6742**) was reported out of the House Committee on Banking and Currency with minority objection. A similar bill, **S. 2246,** was reported out by the Senate committee, also with a minority report. Both bills are scheduled for floor action by middle of March and a stiff debate is predicted in both Houses over provisions for Federal loans to co-operatives and other nonprofit housing corporations at low interest rates.

H.R. 331—bill granting Alaska her statehood was passed on March 2 by the House. Heated debate is predicted on both these measures in the Senate for action. A companion bill **(H.R. 49)** to grant statehood for Hawaii was also passed by the House on March 7.

S. 247—bill creating a National Science Foundation was passed by both Houses. It provides Federal grants for scholarships and fellowships for research in physics, chemistry, mathematics, and engineering. Minor differences between House and Senate passed bills will be ironed out in conference.

S. 7378—E.C.A. bill providing for extension of economic aid to Europe. Public hearings are being held as this issue of SOCIAL PROGRESS goes to press. Present indications are that appropriations will be cut, over last year's allocation, and the amount currently requested by the Administration, although Paul G. Hoffman, ECA Administrator, has warned against this in his testimony.

ACKNOWLEDGMENTS

Drawings on pages 17, 35, and back cover, by Edward Sue, Cameron House, San Francisco, California.

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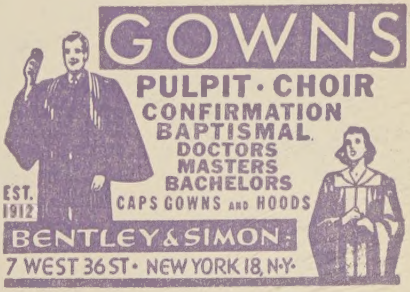

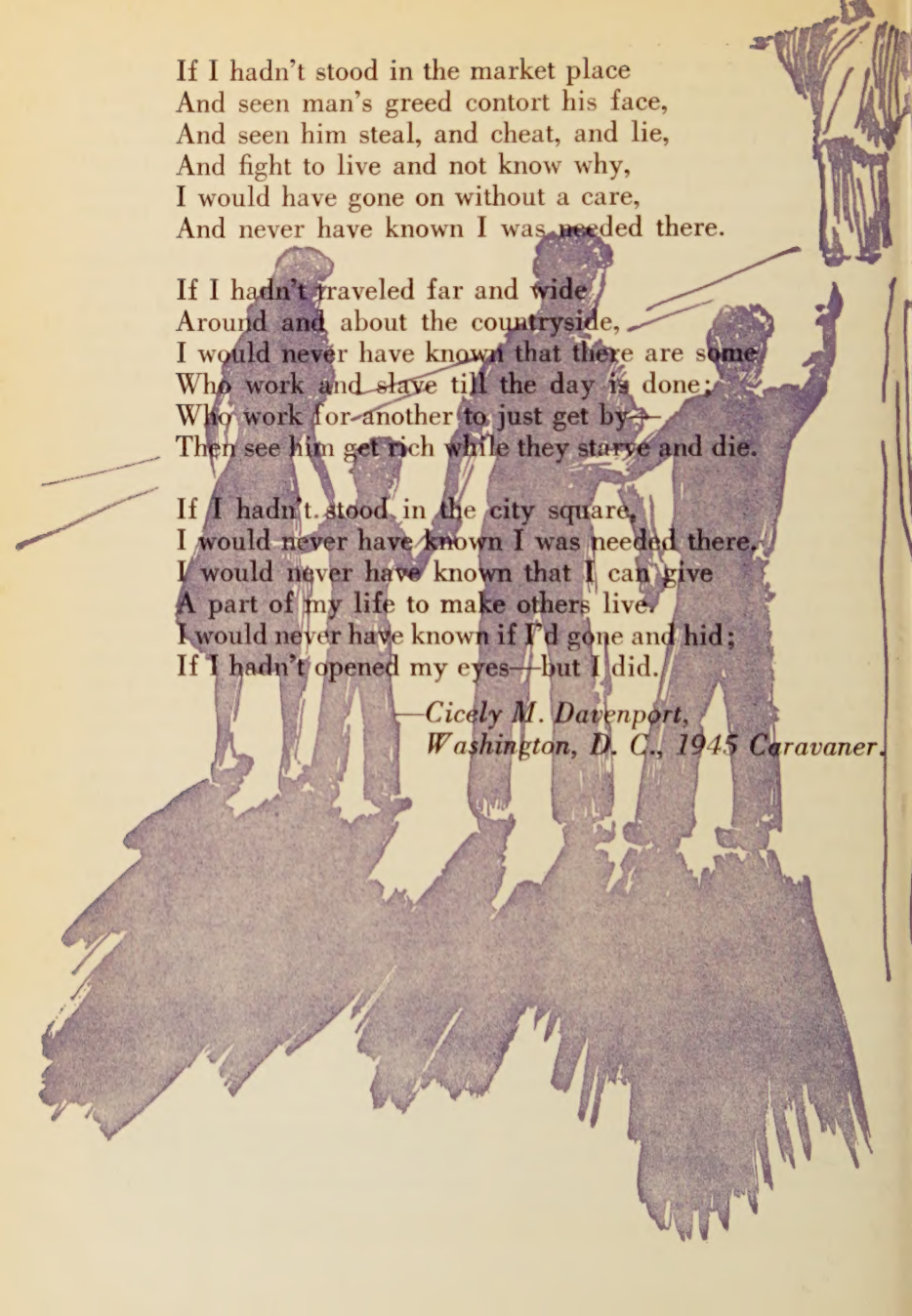

If I hadn't stood in the market place
And seen man's greed contort his face,
And seen him steal, and cheat, and lie,
And fight to live and not know why,
I would have gone on without a care,
And never have known I was needed there.

If I hadn't traveled far and wide
Around and about the countryside,
I would never have known that there are some
Who work and slave till the day is done;
Who work for another to just get by—
Then see him get rich while they starve and die.

If I hadn't stood in the city square,
I would never have known I was needed there.
I would never have known that I can give
A part of my life to make others live.
I would never have known if I'd gone and hid;
If I hadn't opened my eyes—but I did.

—*Cicely M. Davenport,*
Washington, D. C., 1945 Caravaner.